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SPECIAL ARTICLES :

Among Korean Islands

Miss Margaret Hess

Is the Church Meeting
Korea's Economic Problems

L. T. Newland

Mongolia Bound

William E. Shaw

Question of Church Union in Korea

R. A. Hardie, M. D.

APRIL, 1929.

SEOUL, KOREA.



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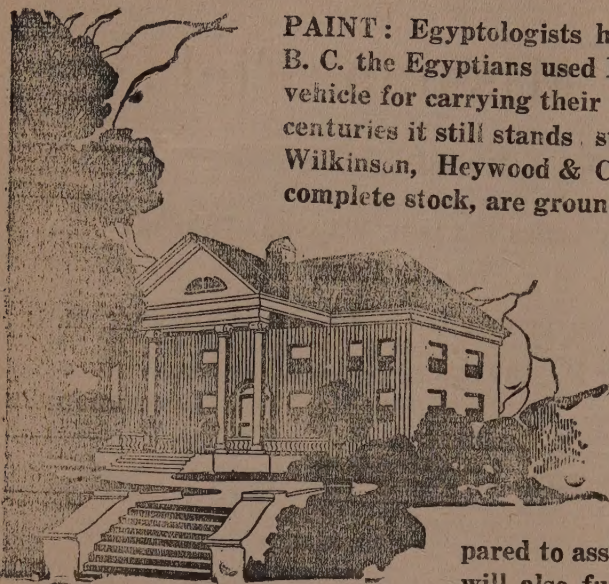
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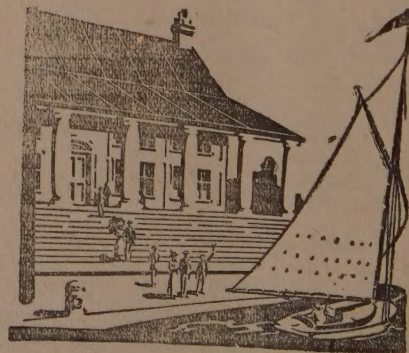
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AND HIS WIFE,
MULIN, MANCHURIA



SUNGARI, RIVER AT
HARBIN, MANCHURIA

SNAPS TAKEN BY ITINERATORS

THE KOREA MISSION FIELD

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Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXV.

APRIL, 1929

No. 4

Among Korean Islands

MISS MARGARET HESS

DURING THE LAST fifteen years, as in other parts of the world, there have been vast changes in the people on the islands as well as in other parts of Korea. In 1923, of more than twenty islands comprising a large section of the Chemulpo District, only two could be reached by other than a small sail boat. The Haiju steamer called at both Kyodong and Kangwha, while a little launch plied between the latter island and Chemulpo. Today there are several launches making regular trips to various of the island groups, but even so there are still many untouched by any but sailing craft.

Early in my service to the island people, because of the uncertainty of the sail boats, the necessity of a motor boat became apparent. On so large a district one is too busy to spend four or five tides in making a trip that a motor boat can accomplish in as many hours. It was a pressing need and we prayed that it might be supplied. In due time the money came with which to build the "Messenger," a little twenty-five foot boat. Another friend supplied the small outboard motor. This little boat was a vast improvement over the tipsy, frightening sail boats, but even so was too small to meet the storms of such a treacherous coast as is this west coast of Korea. It has a high tide and many shoals of rocks that appear and disappear as the powerful seas come and go. The little boat was fine in fair weather and served her day well, but as the

work grew and the cost of travel increased it became apparent that the need was very great for a larger boat on which we could live while visiting island churches. Again we laid our need before the Father, asking Him to supply it if He saw that it was really needed. Christmas day of 1920 brought a letter saying that money for the motor boat had been promised.

The "Cincinnati," (so named for the Methodist women of the Cincinnati area, who made it possible to build it) was built in the spring, and for several years we shared with the Apostle Paul in his experiences of "the perils of the sea." Often we were led to think most sympathetically of that brother in Christ, who has so greatly influenced all of our lives. The motor boat served well until the spring of 1927. She weathered many storms and sheltered us faithfully; however, she had a fatal weakness in an affinity for the rocks. One night in a gale she dragged anchor and the violent wind swept us inshore and set us down in no gentle manner on the most rugged rocks of an island. Fortunately for us the tide was just full, and after the waves had given us a short but very sharp chastening the tide went out and left us perched, at an unpleasantly rakish angle, high among the rocks overlooking a fast receding sea. She was a sturdy little boat and a careful examination showed that, aside from a few bruises, she had weathered the storm with-

out any real damage having been done. During the night the gale wore itself out and when the morning tide came in it lifted the "Cincinnati" gently and floated her on a glassy sea. One would not have known that a few hectic hours before it had so angrily buffeted her.

Many times we met severe storms but were preserved from any tragedy until May, 1927. As I had just returned from furlough and wanted to go slowly and call in all of the villages where we have work, we planned an extensive country trip. As soon as the spring institute closed we started at once. The weather was very good except that in the afternoon the wind usually came up and for a while made the sea a bit choppy. However, we were having a lovely time meeting folks and planning together how we could improve our work. It was on the third day out that our tragedy occurred. While the District Superintendent and I made a short trip into a village we anchored the boat for a few hours off a rocky headland. The weather seemed fine when we left, so we felt no fear of danger coming to the boat before we could return. After an hour or two a terrific wind suddenly began to blow and a violent storm rolled in from the Yeng Pyeng Sea. The rising tide, combined with the strong wind and heavy waves, swept the valiant little boat onto the rocks and did not restrain its fury until she lay, a disintegrated mass of floating driftwood, scattered over the face of the sea. Fortunately no lives were lost, as the cook and boatman were able to get off before the boat was broken up. We came hurrying from the village, too late to start the engine and pull out of danger, but in time to see her beaten to pieces in the fury of the waves.

It was a black hour when I realized that my boat was broken beyond repair. Mr. Kim, our District Superintendent, comforted me by saying, "Never mind, Miss Hess, this must be for the best. Perhaps the Father allowed this to save us all from some greater tragedy. I believe He wishes to give you a better boat."

That was a scrap of comfort, but I had already been through the throes of watching one boat being built and my heart was sick at the thought of having to do it all over again.

The fulfillment of Mr. Kim's prophecy began at District Conference when, as a complete surprise to me, my Korean co-workers voted to ask every Christian household on the district for a gift of rice as a starting fund for a new boat. The plan was enthusiastically adopted with the result that before Christmas of that year almost two hundred and sixty yen came into my hands from my Korean friends. This was no small gift and represented a large sacrifice on the part of many who gave it. It gave me courage to pray for the rest of the needed money. In a short time my American friends began to respond until in time there was enough to build a fine new boat which is a very little larger than the "Cincinnati" was, and much better suited to our needs. The engine, a gift from a friend in New York State, was finally installed and the "Jennie B." is now ready to begin her spring trips. Her "maiden voyage" will probably be made about the first of April. The test trip came on a windy day when the sea was choppy, but in spite of a strong head wind, waves, and a heavy tide, the little boat, pulled steadily along and made good time.

It is with much gratitude to all who have helped to make these boats possible that I think back over the years of itinerating on this "stern and rockbound coast." Only those who have made several trips in the native sail boats can fully realize how grateful I am—and that is not speaking disparagingly of Korean boats either. Considering the coast as well as the high tides around parts of Korea, the present type of sail boat has through long experience been deemed best for Korean service, and is no doubt as reliable as any other country's sailing craft. Our needs, however, called for a speedier type of boat, which could be provided only by one propelled by motor. May the "Jennie B." have long years of service for Christ ahead of her!

Is the Church Meeting Korea's Economic Problems

L. T. NEWLAND

THE GOVERNMENT has just published its economic statistics for Korea and in them are some startling figures.

Between 8 and 9% of the total population of Chosen are listed as being in dire poverty and about 2% as being in the beggar class. Even the Government is alarmed at what was revealed and is offering many explanations for these conditions, proffering a great deal of good advice and hinting at relief in the near future.

Kwang-ju is the capital of the province of South Chulla which is agriculturally the richest province of this country. At least 90% of the people are farmers and these great rice plains support an unbelievably dense population.

It is one of the favored spots of the world. A crop failure is unknown. The land is deep and fertile and under improved farming conditions the wet fields often yield over 100 bushels to the acre of first grade rice. The mountains and hills are well wooded, furnishing the people with abundant fuel; and the upland fields, in answer to a long, hot and rainy summer, yield large harvests of beans, barley, millet, cotton and potatoes.

To all outward appearances this should be the one exception to Korea's widespread and grinding poverty, but with the government figures before us we read an entirely different story. The province of South Chulla has in round numbers 200,000 poverty stricken ones and 40,000 beggars!!! Or 10% of her population are economic ciphers and 2.12 percent are burdens on the community. South Chulla has the unenviable distinction of being the worst off economically of all Korea as far as the Koreans are concerned.

The explanation of this situation is a long and involved one and concerns three parties, the Japanese, the rich Koreans and the people

as a whole. The Japanese prefer this part of Korea because of the climate and the soil. No doubt there were many questionable methods used in getting this land away from the natives in the years gone by, but aside from the great tracts of land secured at that time, this part of the Peninsula is the most attractive to the Japanese immigrant. There are now immense Japanese holdings that once belonged to the Koreans and hundreds of Japanese small farmers are taking the land and the place of a like or greater number of Koreans; for the man from Japan can farm more than a Korean can and always manages to get hold of the land.

The rich Korean who lives in the cities and sucks up the small farmer as a whale sucks up small fish is a growing burden on the economic life of the nation. And while they themselves are rich the paradox holds that they, like the great land lords of ancient Rome, have a large part in the poverty of their people.

The people as a whole are not free from blame for their poverty, for with an open-handed disrespect for the value of money and a delightful disregard for debt they combine an indolence and an unprogressiveness that have left them far behind their brothers in the north. It is true that their climate is against them, for the rainy season saps their vitality and the winters are so mild that they do not build it back. I suppose a hook worm expert would point to the complete prevalence of that disease as a large factor in their economic downfall. At any rate the very inertia of the farmer has done much to strip him of his property and his pride.

Let one example illustrate some of the underlying reasons for Korea's poverty. I have just been to a little church tucked away in the mountains that is so poor that one is depress-

ed just by looking at the miserable way in which the people live.

Years ago this community made a fair living by growing tobacco on the steep mountain sides. Then the Government decreed that no tobacco should be raised in this province. This, of course, cut off production and raised the price of the finished article. Be that as it may, with one stroke of the pen of a man 250 miles away, the livelihood of a whole village was swept away and there was no attempt made to teach the people how to grow something else as a money crop.

The people turned to the narrow valley at their feet and patiently wrested from a stony creek bed tiny rice fields and they went up on the mountain and farmed land that was so steep it was almost perpendicular. Even this did not provide nearly enough land to go around but still they were able to make a bare living.

This mountain and this valley, every inch of them, belong to two large Japanese corporations, but for years they have rented the land out to the people of this village. Last year there was change of overseers as the former man, a local Korean, had tried to beat the companies out of several thousand dollars. The new man proved to be anti-Christian and he had several concubines all of a questionable class. He put woman number three in a house just below the church building and this sin-steeped social outcast felt keenly the scorn of the clean Christian women and the reproach of the little Church that threw an accusing shadow across her yard. No sooner had she landed than she began to pull wires with her so-called husband and by last fall she had prevailed on him to take away all the land from the Christians and give it to her people. Like the steward of Bible times he had this authority and by exercising it he has taken away from this Christian village every bit of land they farmed, all rights to cut wood and grass on the mountain for fuel and even their little turnip patches and garden spots.

Again in one swoop this village has lost all, and simply because they are Christians they have dropped down into this submerged tenth.

A local pastor told me the other day that an average of ten beggars came to his house each day, while the market place swarms with dirty half-naked beggar children. Some of these are beggars from choice, but most of them have been forced into this kind of life by the economic pressure of this part of Korea. Just to stand by the roadside early in morning and watch the halt, the maimed, the blind, the grimy-faced children and the shame-faced women hurrying by to get to the market in time to get a few pennies before the merchants steel their hearts against them, makes it easy to believe this province contains 40,000 beggars.

It is under such handicaps and facing such conditions that we are trying to build a self supporting, self respecting native Church. Our work is almost entirely among the poor, for they are ready for the gospel and we do not recoil from mingling with them and their poverty, for we believe that the message of the tender hearted Nazarene who was reared in poverty, is especially for the poor and that He casts the only ray of light over their economical night. We are jealous of this opportunity of telling them of One who can make them rich and exchange their rags for a king's robe.

It is hard to ask these poor farmers to contribute anything to the church causes, for not only have they not enough to support their families but the most of them are also burdened with a slowly increasing load of debt. Yet perhaps the strength of the Korean native church lies in the fact that from the beginning they have been taught a sturdy independence and the value of supporting their own work. An average of \$ 5.00 per year in gifts toward the support of the church shows how loyally the Christians of this part of the country stand behind the work of the church.

It is no doubt true that the average Korean

IS THE CHURCH MEETING KOREA'S ECONOMIC PROBLEMS

looks longingly towards America and her wealth and thinks wistfully of how easy it would be for the American Mission Boards to carry the whole financial burden of the church, even if they did not help out in other lines of economic need. He feels that the industries of his land should be subsidized and more land thrown open to farming, and with this in mind there is a rising clamor that the church should go in and change the financial impasse of the day.

The development of the church life in this land has reached this stage. Is it now the time to cease emphasizing preaching and to throw the main effort into social Christianity? Quite possibly the majority of the young church members would answer with an enthusiastic, Yes!

But the problem cannot be thus easily disposed of. The church *is* charged with caring for the whole life of the people and economic questions must be taken up and answered. There are many forms of service along this line that are open; some have been entered and all should be. There should be Christian men in the mission force who are experts along financial lines. The Christians should be better farmers, merchants, bankers and coolies than their non-Christian brothers. Only Christ's teachings will change the social and business customs that are at the root of much of the present trouble. The Korean must be re-made spiritually before he can hope for financial independence.

This thing brings us to the real solution of this problem which is making life impossible for such a large number of people in this land. A moral revolution is necessary before there is any hope of a material gain. The poverty of Korea is tied to anti-Christian practices far more tightly than the people themselves know. Superstition means lack of progress, and yet a religion of superstition fills the life of the average non-Christian. Business methods and business honesty have been well nigh destroyed by the religion of the land that asked for only a formal observance

and made absolutely no claim upon a man's actions.

There is no use to introduce business reforms and better farming methods so long as the people as a whole do not grasp the fact that the only foundation upon which business success can be built is a moral one.

Instead of lessening the emphasis upon preaching, the teaching of the Gospel of Christ is the most urgent work that confronts the whole church today. The Christian life as shown forth by social workers in all lines of service is needful and the church must not forget to live as well as preach, but unless the man of Korea can understand the inner motive of the Christian life he will grasp for the fruit and disregard the root.

It is the day for evangelistic preaching in this land, and the church must not have her eyes distracted from this her supreme business. She will cure Korea's social and financial ills far more quickly by diagnosing the hidden troubles than she will by applying a healing lotion to the ugly financial and social eruptions that are on the skin where all can see.

Is the church meeting Korea's financial need? I would answer, no, not in any adequate sense; and, worse still, she seems scarcely awake to the fact that there is an economic urgency to her message as well as a spiritual. There seems to be a general opinion that preaching is necessary to religion, but when it comes to financial concerns, experts and a totally new line of instruction must be followed.

Again, I want to repeat the statement that the root trouble with Korea's financial and social wrongs lies not in the incapacity and backwardness of the people but is found in their moral and spiritual inability. The agricultural, business and social experts must come, the church must leave her walls and go out into the hum and bustle of every day life. She must call upon all the gifts of science and use them in her effort to ameliorate conditions and add to the pitifully small stock of happi-

ness, that this land enjoys; but she will really meet the many needs of society only when with patient and gentle fingers she probes for the inner soul cancers, pours into the wound

the balm of Christ's Gospel and then applies the healing ointment of a better scheme of living to the many disorders that lie on the surface of Korean life.

A Religious Education Conference that Acts

JOHN V. LACY

DR. WADE CRAWFORD BARCLAY, Secretary of the Joint Committee on Religious Education in Foreign Fields of the Methodist Episcopal Church, has long planned a visit to Korea in the interests of the Religious Education program of the Methodist Churches. He arrived here in the last days of January and remained through the most of February, holding conferences, visiting, and lecturing in the centers, Pyeng Yang and Seoul, and also in the various stations of both denominations.

The most significant event of the whole stay was a four day conference of leaders in the two churches. The program of religious education in the church was examined and as a result certain recommendations were made.

Before Dr. Barclay's arrival a survey was made to determine the actual conditions, and to secure recommendations from a large number of people to correct discrepancies. Some of the most important subjects covered in the survey include :

- I. Examination of existing organizations in the field of Religious Education.
- II. Religious Education in relation to :
 1. Problems of race, language, and geography.
 2. System of public instruction.
 3. Religion and the home.
 4. Religion and the church.
 5. Social, economic and political conditions.
 6. Day and boarding schools under mission auspices.
 7. Dormitories and hostels.
 8. Sunday Schools : pioneer, semi-organized, and fully organized.
 9. Young Peoples' Societies.
 10. Worship.
 11. Literature production.

The survey had two sections, one on the actual facts as they exist, and the second on suggestions and corrections of present inadequacies.

On the basis of this material a very helpful discussion was carried on. Findings committees were appointed. The reports of these showed that much of our present need was in the field of curriculum. The committee on week day schools made three vital recommendations :

(1) That a woman specialist for the elementary division be secured, (2) that text-books for religious education to be used in the primary and secondary schools be prepared, (3) that teachers of religion or religious education, in common and higher common schools, be placed on an equal basis in every respect with other teachers of secular courses.

The committee on curriculum for Sunday-schools recommended that the group graded lessons be used as far as possible, that to that end effort be made to increase the number of departments for which they are issued, and that they should not be translations but as far as possible to be written by nationals.

Several actions were taken looking toward the co-operation of the Methodist Episcopal Church staff and that of the Methodist Episcopal Church, South. The feeling that soon these churches would be one furthered this movement.

Two permanent advances have been made. The two churches will be much closer together in their work and a literature program has been launched which when complete will put the Korean Religious Education curriculum in the first rank among mission fields.

Mongolia Bound!

WILLIAM E. SHAW

MOST BIRDS and some people go South for the winter. I understand that there is little competition between Labrador and Florida for the tourist trade. And yet Commander Byrd seems to have had no difficulty in making up an expedition to the Antarctic regions. The spirit of adventure in most people is not dead even though the average man does seem to prefer four walls around his open fireplace.

When I remarked to some friends that I was going on a missionary expedition to Mongolia in winter, some of them looked at me over the tops of their spectacles. Others said, "Boy, I envy you!" One old-timer with whom I was doing an "overnight hike" on a Japanese train said to me, "I used to be an itinerating missionary myself. For the past fifteen years I have been in mission school work and its great—but I'd certainly like to be making this trip north with you."

This was my fourth journey into Manchuria in winter, so I knew what I was in for and prepared as well as I could against the elements. Just how well will appear later. The object of this trip was to go into Mongolia with Pai Hyung Sik, the Korean District Superintendent of our work in Manchuria. Together we planned to visit the Methodist Church groups there and to hold Bible classes during the day and evangelistic services each night for a period of five or six days at each place.

From my home in Pyeng Yang, Korea, I travelled by rail past Mukden, Manchuria, to Ssuningkai, which is a railway junction station on the way to Harbin. From there we took a Chinese train for Tungliau, the western terminus of the railway—the end of the rails. You have often wondered whether there was an end to the railroad track. There is. It is where we were after riding seven hours from Ssuningkai. We had paid

second-class fares for third-class accommodations but we made ourselves as comfortable as we could. This train was "sans" diner and "sans" most everything else. However, I had brought with me a box of home-made cookies, and these, with the tea which the train boy brought to us periodically, made a long journey short. Brother Pai was the only Korean on the train and I was the only American. All the rest were Chinese except a Russian lad about twenty-three years old who sat opposite me. I could not speak his language and he could not understand mine; but he could understand smiles and home-made cookies, so we got along splendidly.

We had not travelled far on the train until I found a clean-faced Chinese young man who spoke a few words of English. I had with me some Bible pictures with verses in Chinese characters, and as I showed them to him he recognized them and told me in a few words what each picture was about. Some missionary had evidently reached him in an earlier day. He told me that he was employed by the British and American Tobacco Company, which in the Orient means that he was not working much at his job of being a disciple. I hope that the contact I made with him will reawaken a sleeping Christian.

Nightfall brought us to Tungliau. A howling wind and a howling mob met us at the station—the latter eager to earn a few pennies by carrying our baggage or by transporting us by cart to our stopping place. One old fellow, bundled up in Chinese clothes, grabbed at my suitcase. I did not want to part with it in the darkness nor to a stranger so I yelled "Pu yow Pu yow" (No! No!) and hung on. What was my dismay to learn a few minutes later that he was an old Korean Christian who had walked fifty miles in zero weather just to greet Brother Pai and the missionary and to assure them of a welcome if they could

come to his home village, Whahung. I need not add that his journey was not in vain.

At Tungliau we put up for the night in a Chinese room—cold, but comparatively clean. (There is a wealth of meaning in the word “comparatively” as used here.) The next day saw us on our way by cart to Kongjayho, a farming village twenty miles away. Kongjayho has a population of eight hundred—half Chinese and half Koreans. The Korean inhabitants live in a separate compound, walled fifteen feet high with mud. There is neither stone nor timber in these parts. Trees in Mongolia are as rare as orange blossoms in Chicago. You can get them but they “come high.” The nearest approximation to hill or mountain is a sand dune. Endless plains and far horizons make one think of the sea. In Korea, towns are usually set up near streams or in sheltered valleys. When I reached Kongjayho, not a stream nor a hillock nor a tree was visible in any direction, and I wondered why it was placed there in the heart of a great desert-like plain. Then I went into the compound and found the village pump in its very center. Dry as the country was, a subterranean water supply had been tapped.

The Kongjayho settlement of Koreans is the result of a farming project, launched by a Japanese company. The company leased a large section of land from the Chinese and then imported Koreans from their homeland to prepare paddy fields for rice growing or to plant millet and broom corn where rice is not cultivable. To have a place to live and to work in “Babylon,” hard though the conditions are, seems better to many of the Koreans than to be homeless in their homeland, so they are going into Manchuria in ever-increasing numbers.

Their houses in this land are made of mud in Chinese fashion but with Korean heated floors. Such floors are the *sine qua non* of living for Koreans. Not that they are heated over-much. Fuel in Mongolia is almost as scarce as snow in El Paso and what little there is must be used sparingly. For this

purpose, corn or cane stalks are used when available and after they are used up, dried cow-dung does its bit to cook the family millet porridge. Meals are prepared only twice a day and the smoke and surplus heat from the kitchen fire goes to warm the floor of the combination living room, dining room and bed-chamber. (Note the omission of the “bath” That was not a typographical error; It is merely overlooked—always—in the builder’s specifications.)

All of these huts are the property of the Japanese development company. They are worth perhaps fifty dollars each. One building only is the property of the Christian Koreans there—the one which is used as a chapel. It is the cleanest church I have seen in the Orient. True, the wall paper is not fancy nor are the ceilings or borders frescoed, but the Chinese and Japanese newspapers which cover every square inch of the walls and ceiling are fresh and clean. There are no dull moments in such meeting houses. While you sing in Korean “Earth’s Joys Are Fleeting,” your eyes may drift to the ceiling to read in Chinese “Use Lion Tooth Paste Always.” (I get no compensation for this advertisement—I am merely stating a matter of fact.)

This mud church measures twenty-two feet square and it has a ceiling not quite eight feet from the floor. I shall not need to say it was crowded when I tell you that one evening, in addition to one small tin stove and three oil lamps, there were one hundred and twenty men, women and children present, not counting three small boys I observed later underneath the table I was using for a pulpit. We had to open the doors every few minutes to keep the lamps and the speaker from going out!

We had an abundance of enthusiasm during the five days of meetings there. The day started with a sun-rise prayer meeting scheduled for four-thirty in the morning. But alas, neither the janitor nor any of the parishioners had a time-piece. The cow-bell, Oriental sub-

stitute for \$ 10,000.00 chimes, rang out clearly on the frosty morning air at times varying from a quarter to four to as early as three-twenty. Fancy getting up at twenty minutes past three to "go to meeting." Yet Pai and I had to do it or miss an opportunity. Furthermore, one simply cannot sleep against Korean "chimes." I counted the clang of the cow bell one zero morning. One hundred and forty-nine times it spoke its imperious message: "Awake thou that sleepest"—"put on thy strength." In this case "strength" meant "overcoat" for everything else had been put into service during the "forty winks" period, in order to secure any sleep at all.

Some twenty-five people decided to start the Christian life during our meetings at Kongjayho. Among them were two little girls about eleven years of age who came from non-Christian homes. Two nights later I preached about the lad who gave all of his loaves and fishes to Jesus. Following that service, the Treasurer of the group announced that they wanted to raise a fund to take care of local expenses for the ensuing half year. There was very little cash in sight, but sufficient pledges were made to cover their bill of slightly over one hundred dollars. Among the subscribers were these two little girls who pledged one dollar each in local currency. That was not very much, about two cents in American money, but it was probably all these little girls had in the world, and in Mongolia it represented real sacrifice. Brother Pai feared that when their parents heard of it they would persecute the children, but evidently the effect on the parents was for the good. The girls brought the cash to cover their pledge the very next day.

Now let us go back over the bandit trail to Tungliau, the rail-head, to get a fresh start into Mongolia proper. "Did we see any bandits?" you ask. Our Chinese cart-driver pointed out three to us just at sundown and while he spoke he "larruped" up his ponies to get past the place where a year before he had two horses stolen and where only two weeks

before, a driver had been stuck with a knife by a bandit passenger, "no questions asked," and two horses and his cart stolen.

We ate a combination of Korean and Chinese food at Tungliau that evening, wrote home, shivered around a small fire-pot till nine-thirty and then turned in to sleep till two-thirty the following morning. At four we were out on the road again in an open cart, three hours before sun-rise, stars sparkling brilliantly, wind blowing a gale and the thermometer at seventeen below zero. We had not gone far when Brother Pai and I realized that we were not quite dressed for the occasion, to put it mildly. I have been as cold before but never so cold for so long. Our destination, Whahung, was fifty miles away. How we watched the east for the breaking of the day! And how welcome was that ball of cold fire when it peeped over the distant horizon at exactly seven o'clock. When the sun set upon us that day we were still going forward, but the smoke of Whahung village was in sight!

Mongolia is like my native Illinois—miles and miles of open country. The dust filled our eyes. The cold all but froze our hands. The bitter winds regarded my coat of American Sheepskin as so much gauze. Ice froze on my spectacles to the thickness of a smooth dime. We were silent Pai and I—as we rode. He is an old war-horse past fifty and every inch a soldier. He never says die, but he was as still as death (or as still as I was), bundled up to his ears and with his eyes closed tight. We were nauseated by the intense cold, but we were never downhearted and when we saw our Korean brethren coming to meet us a mile down the road, our hearts at least were warmed. By the following day, our hands had thawed sufficiently to keep handshaking from being agony, but they were still stiff.

All through our stay of two weeks in that clime we thanked God continually for good health. Neither of us had even a cold. It would be no place at all to really enjoy pneumonia and as for dying, brothers and sisters,

I do not think you would want to know what they do with their dead in that land.

Whahung, like Kongjayho, is one of the Korean villages of a Japanese development project where the Korean tenants work the soil to get from forty to fifty per cent of the fruits of their toil, the company furnishing the seed and supplying the water, when any is to be had. This year the summer rains had not been sufficient to fill the river, which is fifty miles away, so the irrigating system did not draw in enough water to yield a good crop. That, of course, spells suffering for these folk.

Here again at Whahung, the only Korean-owned building is the church, somewhat larger than a Kongjayho, but full every night. The Japanese manager of the development company, while not a Christian himself, prefers Korean Christians in the village. "There is a reason." Non-Christians tend to "short change" him in the harvest season so he weeds them out if they do not become Christians.

Those Whahung Christians, how they listened and how they sang! I scarcely know whether to say I wish you could have heard their singing or to say that I am glad that you are not compelled to hear it. Nevertheless, what it lacked in harmony was made up in enthusiasm. I used to think that I was something of a song-leader, but I have just about given up trying to sing our American hymn tunes. They have too many notes in them entirely. Five are a-plenty for any Oriental audience or for any missionary in the Orient. Why, I can now sing, "He Leadeth Me" and a score of others so that you could recognize neither words nor tune.

We baptized a number of people in each place. One day Brother Pai came to me with a problem. Among the candidates for baptism was a congenital deaf-mute about forty years old. Would it be proper to baptize him? Pai wondered. He could not read, write, hear nor talk, but he came to church regularly and his good mother vouched for him. "Well," I

said to Pai, "Since it was under almost identical conditions that I was baptized, I suppose the Lord will not disapprove," and I baptized him, not without a chuckle or two from the small boys in front. One of the last things pagan to be shaken from young Christians, I find, is the habit of laughing at physical misfortune in others. The blind, the insane and the crippled are not objects of pity and philanthropy as with mature Christians.

On this trip I saw a number of children who were attending church and Sunday school in spite of persecution from their unbelieving parents. One girl about twelve years of age came during the meeting with a cut across her face where her mother had struck her for attending the services—but she kept on coming. What was the result? On the last night of our meetings her father came out and decided to become a Christian. This girl was the entering wedge into that family, proving again that "a little child shall lead them."

I cannot begin to tell in this short article all of the interesting events of our adventure into Mongolia, a land of people who speak a language unlike Chinese, Japanese or Korean and who, unlike these other peoples, do not know the Chinese written character at all. They have a script quite different from anything one sees in the Far East. The Mongolians resemble the northern Koreans rather than the Chinese and, like the Koreans, they are a subject people. They have, I understand, a measure of autonomy in a certain area and petty princes are still to be found not far from where we were preaching.

We took two days for our return journey to the railroad and threaded our way through endless traffic—ponies, bullocks, mules and camels. It was no disappointment that we met no robber bands on the trip. We stopped overnight at an unspeakably filthy Chinese inn and the chief of the local military police insisted on posting a guard of five armed men outside our quarters. No group we saw looked so much like bandits as did this quintet.

More than fifty people decided to be Christ-

ians as a result of the meetings in Mongolia. They will join forces with the scores and scores of our Christian Korean brethren in that howling wilderness, strangers in a strange land, practically exiled from their homeland because of economic conditions and without a spiritual shepherd because of the lack of funds. If you know of anyone who would like to help Brother Pai send pastors to three such points on his vast Manchuria District, I should like to have his or her name and address. It would cost about fifteen dollars per month for each place.

Speaking of shepherds, I saw a rare sight in my part of the world—three hundred and

sixty sheep in one fold and two hundred goats in another—separated here now even as Jesus said they would be later! I tried to get a snapshot of a Mongolian shepherd, but he, seeing the camera-man coming, forsook his flock and fled. Did he flee because he was an hireling who took no interest in the sheep? As I saw these men in that frozen land, I reflected that it was easy to write poetry and to romance about "shepherds watching their flocks by night," but I shall vouch for the fact that shepherding is a hard, hard life in these bitter zero winds of Mongolia. And that would hold for spiritual shepherding as well.

Dr. Ridout in Seoul

M. B. STOKES

DR. G. W. RIDOUT, Professor in charge of the chair of Evangelism at Asbury Seminary, Wilmore, Kentucky, arrived in Seoul January thirty-first, and has been engaged in holding evangelistic meetings ever since. He left America last summer on an evangelistic tour of the world, and held meetings for several months in China and Japan before coming to Korea. Early in March he plans to return to China for some further months of service there, later he has engagements in India, and from there expects to go to Europe, where he has agreed to hold evangelistic meetings in Methodist churches.

Dr. Ridout's meetings in Seoul have been greatly blessed of God. During the first week in February he had a very full schedule of three services a day; one at the Chosen Christian College at nine-fifty in the morning, one at the Women's Seminary at eleven-thirty-five, and one at four-thirty in the afternoon with the missionaries and other English-speaking residents of Seoul. It was not my privilege to attend any of the meetings at the college, but reports of the services held there indicated that the power of God was manifested in the blessing of a number of the students. In spite of the fact that the doctor had

only one service a day among them there seems to have been wrought in their midst a real work of grace. There were no unusual manifestations of divine power in the meetings at the Seminary, but without doubt much good was accomplished through his messages. The meetings for the English-speaking residents of Seoul were most helpful to all who attended regularly, but on account of unforeseen circumstances beyond our control the place of holding the meetings had to be changed so many times during the week as greatly to decrease both the attendance and the interest of the foreign community.

In all of these meetings Dr. Ridout preached the great doctrines of salvation from sin and holiness of heart and life. It was a great privilege to me personally to sit under such a ministry. My heart was very hungry for just such a series of meetings, in which day after day Christ was held up before us as a perfect Savior from all sin.

Beginning from the 12th of February Dr. Ridout held meetings in the Seung Dong Presbyterian Church. These meetings lasted for ten days, and there were three meetings a day. Nearly all of the churches of the city and the Y. M. C. A. and Y. W. C. A. united in

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these services. Dr. Ridout did practically all of the preaching, and literally wore himself out in this work. From the very first he was able to get a most remarkable grip upon his Korean audiences, and the meetings steadily increased in interest as the days went by. Not only were the evening meetings attended by great crowds of people, but the meetings at noon and those held in the early morning were also very well attended.

Dr. Ridout's preaching in these meetings was in the power of the Holy Spirit. For several days he preached directly to Christians on such subjects as the Baptism of the Spirit, Sanctification, Holiness, and the Victorious Life. There were great manifestations of the presence of the Spirit in these meetings and deep conviction of sin with a great realisation of the need of a deeper work of grace were results pretty generally seen among those who attended the meetings. At times great waves of divine power seemed to sweep over the congregation, and the people cried out to God in great agony of prayer. Many times it seemed as if the whole company of those assembled were lifting up their voices with one accord in most earnest prayer. Many prayed through to real victory and were most graciously saved or sanctified.

Not only was this spirit of prayer manifested during the hours of meeting but it prevailed also during the time between services. Some were so greatly in earnest in their desire for the blessing of God that they went to South Mountain and spent much time in waiting before Him in prayer. A number of young men

were among those who most earnestly sought the blessing of the Lord. One young man came forward and told Dr. Billings, who was interpreting, that he was going out to the mountain to pray until God gave him the baptism of the Holy Spirit. The next morning he came to the six o'clock meeting, and gave a ringing testimony to what God had done for him during the night on South Mountain.

During the last few days of the meeting Dr. Ridout preached every evening especially to non-Christians and nominal Christians. Many came forward for prayer, and testified to saving grace. Among those who came forward for prayer were some who had never even made the decision to believe in Christ.

On the whole, I believe this meeting was one of the best meetings I have ever attended in Korea. Certainly it was by far the best meeting I have ever seen in Seoul. Time alone will tell what the permanent results will be. I trust that the movement started among the people of the various churches of the city who were able to attend the meeting will spread until we have a great awakening all over the city.

I believe that we are getting into revival times in Korea again. The fires are beginning to burn in many sections of the country. It seems quite evident that God is answering the many prayers that have gone up to the Throne of Grace for a revival during a good many years. Let us continue to hold on to Him in believing prayer, trusting that He will give us a mighty movement all over this land.

Our Contributors

Miss Margaret Hess, 1913, Methodist Episcopal Mission, evangelistic worker residing at Chemulpo.

Rev. L. T. Newland, 1911, Southern Presbyterian Mission, itinerating evangelist, residing at Kwangju.

Rev. Wm. E. Shaw, 1921, Methodist Episcopal Mission district superintendent for northern Korea and Manchuria, residing at Pyengyang.

Rev. R. A. Hardie, M.D., 1898, Methodist Episcopal Mission, South, professor in Union Theological Seminary, editor of the Christian Messenger, residing in Seoul.

Rev. John V. Lacy, 1919, Methodist Episcopal Mission, Council of Religious Education, Seoul.

D. B. Avison, M. D., 1920, Northern Presbyterian Mission, second generation missionary, department of pediatrics and hospital superintendent, Severance Hospital, Seoul.

Rev Lloyd P. Henderson, 1920, Northern Presbyterian Mission, on the frontier of Korean work, Hingking, Manchuria.

Rev. M. B. Stokes, 1907, Methodist Episcopal Mission, South, superintendent of City Mission, Seoul.

Question of Church Union in Korea

R. A. HARDIE, M. D.

SOME MONTHS AGO "The Christian Messenger," the organ of the Protestant Churches in Korea, asked thirty-nine pastors, twenty-eight laymen and eleven missionaries to express their opinion on this subject in the columns of the Messenger. Only 36 responded, and the following is a translation of what each wrote.

I. Mr. Hong Pyung-sun, Y. M. C. A., Seoul

The union of the Presbyterian and Methodist Churches is not desirable. Even the question of the union of the Northern and Southern Methodist Churches involves serious difficulties and therefore it is too early to raise the question of the union of the Presbyterian and Methodist Churches. The chief reasons against the union are as follows:

1. These two branches of the church differ in polity.
2. They interpret some of the doctrines of Christianity differently.
3. On account of the influences of modernism, the opinions of some members of the two churches, differ so greatly as to produce antagonistic feelings.

Without due consideration of these reasons the union would be unsatisfactory. Therefore I believe it is desirable to continue the present division, and to aim at Christian co-operation in the interchange of preachers and in the fellowship of the members of the body of Christ.

II. Rev. Cynn Hoo-seung, Songdo

I strongly favor the union of the Presbyterian and Methodist Churches in Korea, and can see no valid reason against it. On the contrary, the present division tends to prevent the proper development of the church.

1. The main doctrines and the creed of these Churches are alike, even

though there are unessential differences. The church had a common origin, and to divide the trunk because there are differences in the branches is unwise. The attempt to do this is following the ignorant customs of the middle ages.

2. The attitude of division obstructs the entrance of the spirit of Christ and obscures our view of the real nature of Christianity. Differences of opinion ought not to divide the body of Christ.
3. The harm resulting from the division in this little peninsula is especially regrettable. We ought not to further sectionalism.

We hope that the church in Korea will become a strong and holy organization, not hindered by foreign differences but built up through hearty co-operation and true fellowship.

III. Kim Sung-tak, Chin-nam-po

As the union is unnecessary, it is unnecessary to mention the reasons here.

IV. Rev. Pai Euin-hi, Chunju

The union is desirable. In fact, the division as it exists today was made without really adequate reasons. At any rate, conditions are different today from those which prevailed when the division was made. Most men have made a great advance since then. Further, as we Koreans are nearly on the verge of bankruptcy, spiritual and economical, the union of the churches will be especially beneficial to us.

V. Cho Euin-whan, Yea-soo-hang

I know the union is right, for:—(1) It accords with the Bible; (2) The creed and belief of the two churches are nearly the same, (3) The power of the church will be established; (4) The relation of the Christians will become closer; and (5) Evangelism will be easier.

VI. Chang Kyu-myung, Sun-chun

The following reasons for the union of the two churches were already thought out before:

1. There is no reason for having many divisions of the church, in such a small country as Korea, having only twenty million people.
2. The creed of Christianity is a common salvation by faith and this must be insisted upon in order to strengthen the people's faith. The idea of division weakens the believing heart.
3. If we have common thought and interest in the Bible it is natural that we should unite with each other.
4. It is necessary to unite the best of the two churches so as to direct the thought and life of the people.
5. The important thing for the churches to do is to save the souls of men, not to divide the peninsula into two camps.
6. As the Koreans are weak and poor, the union of our resources for the work of salvation is especially necessary.
7. Unfortunately the Koreans lack the power of co-operation, but the real union of the churches would be a beneficial example to them.

**VII. Prof. Nam-koong Hyuk,
Pyeng Yang Seminary, Pyeng Yang**

I not only favor the union of the Methodist and Presbyterian Churches but also hope it will be realized soon. I so desire because the two churches have the same fundamental Christian creed, and especially because they were born at the same time in Korea and have maintained a sisterly relation. Again, the tide of world-thought favors this union, for when power is united it becomes strong, but when divided, it becomes weak. Especially is this true with the churches which aim to conquer this evil world and to establish the Kingdom of God in it. In the enlightened Western countries, the movement for church union

started many years ago. Thus the various Methodist denominations in Canada united over 50 years ago and the union of the Methodist, Presbyterian and Congregationalist churches took place three years ago. However it is not imitation of union in other lands, which leads me to favor the union in Korea, for union is both reasonable and in accord with the demands of our present conditions. I therefore hope that these two denominations will soon be able to rise above sectionalism and unite in the spirit of hearty co-operation and real unity, to discover a common ground.

**VIII. Rev. Park Yong-hui,
Seung Dong, Seoul**

The union of these two denominations is a really important question to consider, for the church really is not two but one. I believe the union of the denominations is in accord with truth and that it will bring a blessing to the church. It may be very difficult to unite but if we have a real desire to establish the kingdom of God, in order to bring blessing to all, we can overcome the differences and build a purely new Korean church on the foundation of truth.

**IX. Prof. Paik Rak-jun,
Chosen Christian College, Seoul**

If someone were asked to say "yes" or "no" to the question of the union of the Methodist and Presbyterian churches, "yes" would be the answer to which I agree, for the organization of the Methodist and Presbyterian denominations was made by men and not by Christ Himself; and what is made by men can be got rid of, if time and place demand it. But if the question refers to the possibility of union of the two denominations, it is a different problem.

Now this question of union of the two denominations, put differently, would mean: Is it all right to organize a Korean Christian church? This question too should be answered affirmatively. The reason is that if Christianity is propagated throughout Korea its members must all come under the same

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organization. Of course there is a Korean Presbyterian Church of Korea; but its creed and polity are not the products of the Koreans. Especially the Hymn Book which the Korean Christians use is not the embodiment of THEIR deep spiritual experiences. Although there are men who have studied Biblical interpretations, and some who have studied the Bible first hand know it well, yet there is very little noteworthy Christian literature in either commentaries or magazine articles which contribute anything new to the world of Christian thought in this peninsula. Further the Methodist Church in Korea is organically a part of the world-wide (Methodist Episcopal) Christianity, but there is no national Korean Methodist Church. However, it is doubtful whether there will arise a true form of Christianity by uniting the two,—Methodist and Presbyterian,—denominations in Korea into one organization. Now, the present situation and time do not seem to allow this union. Today is the time when we are trying to create the soul of the Korean church, not its form. Regarding the establishment of this soul, a few remarks have been made in the above.

X. Rev. Lee Hak-bong, Wonsan

The union is desirable for the following reasons:

1. Christ is not two but one. The Christ of the Methodist is not different from the Christ of the Presbyterians. Christ is the only begotten Son of God, and His followers should not be divided. Christ again has one body and there is no reason to have His body divided into two.
2. "Let all men be one," was the last earnest prayer of Jesus (John 17), therefore we must pray that this shall become true today.
3. The present Korean situation favors the union of the two weak churches in their work of evangelism.
4. The Christian churches have to meet a world crisis, and this is an all-

sufficient reason for uniting to meet the adverse conditions.

XI. Rev. Cynn Hong-sik, District Superintendent of Won-ju

1. The union of the churches is in accord with the prayer of Jesus.
2. The spiritual work demands a united effort.
3. Unity will prevent the feeling of jealousy among the Christians.

XIII. Rev. M. B. Stokes, Presiding Elder of Seoul District

I favor the Union. The question of division has some meaning in the U. S. A., but it has little in Japan and Korea. As there is no reason why there should be division here, the churches should certainly be united according to the New Testament ideal.

XIII. Rev. S. L. Roberts, D. D., Pres. Theo. Seminary, Pyeng Yang

As the Methodist and Presbyterian churches are the Korea Christian church, their union depends upon the opinions of the Korean brethren, and as your office wishes to hear their reaction to this question, so the writer himself desires to hear it.

XVI. Mr. Kang Pyung-chu, Gen. Secretary of Kyeng-an Presbytery

Regarding the union of the Methodist and Presbyterian churches, "yes" is the answer, for the union accords with the Lord's prayer, and the writer himself desires and prays for it. Further, it may be said that all the churches in Korea, of whatever denomination, should be united, for union is the only way to prevent various antagonistic feelings and inconveniences. There may be some who think that the union is impossible on account of the differences in the two churches' creeds, but this is merely a doubt. In fact, those who are Presbyterians do not follow literally the tenets of Calvinism nor do the followers of Wesley adopt literally the creed of Wesley. Thus the little differences of creed should not interfere with the realization of the union.

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As to administration and constitution, a common ground of agreement can be found by mutual conference. We hope that all prejudices may be eliminated and that our small forces may unite to the glory of God. Our Lord Himself would sanction this union.

XV. Rev. Koh Deuk-soon, Chun-ju

The union is favored for the following reasons: (1) It will bring great good to all the Korean churches. (2) The merit of Jesus' death is one. (3) The Creed of the Presbyterian church in Korea is a worthy one.

XVI. Rev. Lee Hong-sik, Ham-an-oop

The problem of the union of the two churches in Korea may seem difficult, but the Lord's prayer was for the union of all churches. The branches must be united with the trunk. It is better for us to understand thoroughly the seventeenth chapter of John where the union of men with men, and of men with God is insisted on. We Christians must realize the union both in word and deed. 1. We should induce the people to believe in the idea of unity through prayer. 2. In order to bring about the union, the two constitutions must be amended, and made into one. Instead of the names Methodist and Presbyterian "The Church of Christ in Korea" must be substituted. Without this substitution the union seems practically impossible. Let us all work for union!

XVII. Rev. Ryang Chun-paik, Sun-chun

The union of the Methodist and Presbyterian churches, has been a problem for a long time and still remains unsolved. The Korean churches desire the union earnestly, but in my opinion the following reasons are against it.

1. Differences of creed. The Presbyterian creed emphasizes the Divine sovereignty whereas the Methodist creed emphasizes the freedom of man's will. This difference has been irreconcilable for many years, and mere talking would not re-

concile it.

2. Differences of administration. The Presbyterian church insists upon the equality of pastors, while the Methodist churches make a distinction of pastors in their polity. The Presbyterian pastors do not favor episcopal supervision. As the two divisions of churches have existed for years, we in Korea cannot hope to unite them.

XVIII. Rev. Lim Taik-kwun, Chairyung-oop

The two churches cannot be made into one.

1. The Methodist creed is not like the Presbyterian creed. The attempt to unite the Sung-eui schools in Pyeng Yang failed because of the fact that each church insisted upon its own creed.
2. Each has a different doctrine. Our Presbyterian church is certainly conservative whether ignorantly or not, but the Methodist church permits the teaching of various heresies from the so-called new theology. For instance, there are a few deserters from our Whanghai Presbytery who became such through the influence of the so-called new doctrines which, it is commonly said, the Methodists permit. Our Presbyterian church, however, cannot tolerate such teaching.
3. There is much difference in administration. Our policy is to Christianize the world but not to secularize the church (to make it worldly). But judging from past experience, it may be said (although we do not say its policy is such) that the Methodist Churches in Korea have been secularized in their attempt to save the world. These differences prevent unity and therefore we say that union is impossible.

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XIX. Rev. Choy Kyung-chai, Kyung-sung-oop

I greatly favor the union of the two churches. The union not only accords with the internationalizing tendency of the modern world, but it is required for the following reasons:

1. It is necessary to return to original Christianity when there were no divisions.
2. Although there are not many differences in the two churches, even these can be amended only after the union is realized.
3. The process of amalgamation can be most profitably carried out after compromise is made through union.
4. The union will accelerate the evangelistic work of the two churches.
5. The union of the churches based on these essentials would mean a new era in evangelism.

XX. Mr. Kim Keun, Teacher, Kyungsin School, Seoul

When the Methodist and Presbyterian churches become united there will be no supervision by bishops and the church administration will be on a more democratic basis. If the two churches unite and become strong internally and externally, not only our life will be stronger but also the work of evangelism will be freer and more successful because there will be no division of territory. The idea that union would bring loss or difficulty on either side is reason against union. Therefore let us work for union even if it is hard to be realized, for the unity accords with our Lord's wishes.

XXI. Rev. Kim Kyung-ha, Eun-yeul-oop

1. The union is in accordance with the fundamental spirit of Christ. He died for the union of the Jews and the Gentiles so that all men might become members of one family under God. Division antagonizes the Spirit of Christ.
2. The union will do good in helping bring

about the unification of the people. Religious division means racial jealousy and hatred. The ancient Jews perished because of feuds and dissensions between the Pharisees and the Sadducees over their rituals. The same thing is now true with the Hindus who prevent racial unity by their religious feuds. Even the harmful results from the little differences of the Methodist and Presbyterian churches are beyond computation.

XXII. Mr. Choi Sang-hyun, C. L. S., Seoul

In Korea it is not necessary to question the possibility of union of the Methodist and the Presbyterian churches, for the two churches have already united successfully in certain organized enterprises such as the Y. M. C. A., the Chosen Christian College, Pierson Memorial Bible Training School and the Hyup Sung Common School. These are mainly educational institutions. As to the literary activities of the churches the Christian Literature Society and the Bible Society are interdenominational organizations. The reason that the union of the two churches has not yet been brought about is that the Korean church is still closely related to denominational interests in America. It may be said that at any time the two churches may be united under a new polity which would be more in accord with Korean ideals and customs. Especially the present depressing situation of Korea requires religious unity under new ideals and hopes in order that Christian influences may be better realized in the life of the people. This can be relieved by uniting adjoining congregations, thus lessening present financial difficulties and bringing new courage to many struggling groups.

XXIII. Mr. Rhee Soon-ki, Gen. Secretary, Hamheung Y. M. C. A.

We should return to the original Christianity in which there was no division of the churches. Today there are so many opinions and creeds under Christ's teaching that the members of the different denominations tend

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to over-emphasize the policy, administration, and constitutions of the church rather than the importance of the doctrines of the Bible. This is contrary to the spirit of Christ. As there is not a very wide difference between Methodist and Presbyterian teaching it would be much better under one name, i. e. "the Church of Christ."

XXIV. Rev. Chah Sang-chin, Yun Dong, Seoul

The union is reasonable because it is important, and it will be easier to operate under one organization with a unified spirit and purpose than under two. This also would help to unify the Korean people.

XXV. Prof. Paik Nam-suk, Chosen Christian College, Seoul

The union of the two churches should be realized as soon as possible for the following two reasons :

1. It accords with the spirit of the Bible. There are many passages in the Bible which teach the unity of the followers of Christ.
2. The union of the two churches under the name of the Korean Christian church would mean new power. When divided, we are weak, but when united even the weak become powerful. There can be no doubt that the Korean churches would have a brighter future if the power which comes from union were theirs.

XXVI. Mr. Koo Cha-ok, Gen. Secretary Central Y. M. C. A., Seoul

From the time I became a Christian some twenty years ago, I realized the necessity of combining the Methodist and the Presbyterian churches. There is no reason for this division, for these two denominations profess to believe in one living God and Christ. Division of the church results in division in the minds of the brethren. The weak and untaught members of the church suffer especially from this division. I believe that if the churches unite they will have a great future; if not

their future will be dark. If we Christians unite, without hampering conditions, in one organization, eliminating what is weak and adopting what is best from the polity of each church, our hopes for the future will be bright.

XXVII. Mr. Hong Pyung-tuk, Teacher, Central Y. M. C. A., Seoul

I pray that the union of Methodist and Presbyterian denominations may soon be realized, for only in union can the Korean church find its strength. It is only by union, under the principles laid down by Jesus Christ that we can establish the kingdom of God. Uniting would result in greater efficiency and economy in carrying on the work of the Lord.

XXVIII. Mr. Lee Whan-sin, Seoul

I earnestly wish for the union of the two churches. The present situation in Korea demands it spiritually and economically. Some one may say that the present division is advisable on account of the necessity of the division of labor, but it is contrary to what Paul said in I Corinthians, 3:4-9. I claim that the division is a waste. For instance, we have forced ourselves to build two churches in a small village where one is sufficient.

XXIX. Rev. Hong Soon-tak, Sang-dong, Seoul

It is difficult to answer yes or no to the problem of union of the two churches. Nevertheless I may say that the union is right. The two churches have already maintained a good co-operative relation in the past and have carried out much of the educational work together. Again, has not the Federal Council of the Korean churches attempted to do the religious work co-operatively? If we unite in spirit and in service, is there any reason for not favoring the union of the churches? There is always strength in union. The Methodist churches in Canada were united many years ago. Union of various denominations has since taken place in China. It is also necessary to unify the mission work in

North and South Manchuria. God will set His seal on all such union.

XXX. Mr. Lee Yong-do, Tong-chun

It is a contradiction to ask the opinions concerning the union of the churches, because union is implied in all the teachings of Jesus, and it is clearly urged in the seventeenth chapter of John. Division means the opposite of the meaning of Jesus' death on the cross. Prejudice, self-conceit, and jealousy are the enemies of His teaching.

XXXI. Rev. Kim Kil-chang, Fusan

(1) It is all important to unite the leaders of Christian work. The present Korean situation demands the union of the workers if they want to succeed in their work, for union means power. (2) The union of the two churches would mean the elimination of different evangelistic districts, thus facilitating the progress of the work in country districts.

**XXXII. Mr. Oh Moon-whan,
Sung-eui Girls' School, Pyeng Yang**

From the standpoint of the similar creeds of the two churches, union may be all right. But the time has not yet arrived for the bringing about of this desired union. The present attempt for union, if unduly insisted on, would create a third division, in the form of a new federal church.

XXXIII. Rev. Kim Pil-soo, C. L. S., Seoul

The union is right, because (1) the two creeds are not much different. (2) Union would strengthen Christianity in Korea. (3) The present tendency of world is toward union.

XXXIV. Rev. D. A. MacDonald, Wonsan

Dear "Christian Messenger:"

Replying to your communication, I wish to say that I have always been in favor of one evangelical church for Korea.

The questions which led to the division of Western Christendom into many denominations do not concern present day Korea. Korea is a small country. It is easy to get from any part of the peninsula to any other part, and all the people speak the same language. Com-

pared with the whole population, the Christians are few, and most of them are very poor. These conditions indicate that there is no good reason for the existence of several denominational organizations, and the extra expenses they make for the members.

The Korean church is still small and of such recent origin that there is almost no denominational prejudice to overcome. The longer the separate denominations persist, the harder it will be to bring about union.

There is a well-defined movement all over Christendom advocating a reunion of the denominations, which should lead us to carefully consider this question of church union. This seems to be the strategic moment to start a movement for denominational union in Korea. The two great Protestant denominations, Methodist and Presbyterian, have existed long enough to enable the members to realize the weak and the strong points, in each of them. The novelty of the Christian movement has worn off and the burden of carrying on the work of evangelization is beginning to be felt by both churches. Union now would give new life and hope and conviction to many who are discouraged and would also give the opportunity to discard certain elements in organization or creed, which experience has shown us to be undesirable and unnecessary.

XXXV. Rev. Park Yun-sei, Mokpo

I cannot favor the union.

The Methodist and Presbyterian churches in Korea are models whose Head is Christ, among whose members (e. g. His right and left feet and hands) are our two churches. Thus the two churches being members of the one Christ, already are united in spirit, purpose and character: moreover they are much alike in organization, method and practice. In these respects they are so unified as to co-operate in newspaper management, and in the conduct of schools, hospitals, Sunday Schools, and evangelistic work. Then what do we mean by the union? Since they are already united in character, purpose and spirit it is

unnecessary to discuss the problem of union as though they were opposed to each other. The question should be, how to unify the minor differences of the two churches in practice, method, and organization. But such unification will still leave His right and left feet and His right and left hands separate, for the right hand cannot play the part of the left hand; and so with all other right and left members. But in our two churches, the right and left hands, feet, ears, and eyes are already unified as co-operating members. Some one will say that this union is only in word not in deed. But if in Christ we build character, have one purpose, and manifest one spirit, the minor differences of method, practice, and organization are as natural as the universal existence of right and left in man's body. The differences are minor and co-ordinate; they are not important and divergent. Thus to raise the problem of

union is likely to lead to controversy rather than to co-operative unity. Please pardon my boldness in presenting this opinion.

**XXXVI. Mr. Lee Sung-lak, President,
Yu-niun-sin-po, Seoul**

I favor union for the following reasons:

1. It is unnecessary to divide our Korean churches into Methodist and Presbyterian because of the slight differences in polity, for the Christian church is founded on the shed blood of one Christ.
2. In certain sections the Methodist and Presbyterian denominations fight over the divided territory as though each possessed a heretical creed. This creates jealousy and hinders the work of evangelism, which otherwise would have been successful in co-operation.

The Korea Medical Missionary Association

D. B. AVISON, M. D.

The K. M. M. A. held its annual meeting in Seoul February 5th, 6th and 7th of this year. Besides the doctors resident in Seoul there were fifteen foreigners and one Korean who came from outlying points. There are a number of Korean doctors who are members of the association and two of the best papers were given by them. The first was on "Joint Tuberculosis" by Dr. Y. S. Lee, M. B., M. D., Associate Professor of Surgery in Severance Union Medical College, and the second on "Intravenous Glucose in the Treatment of Typhoid Fever" by Dr. Y. O. Choy, M. A., M. B., M. D., Superintendent of the Mission Hospital in Kwangju. One feature of this year's meetings was an afternoon given

over to a "Round Table" discussion on hospital problems. The time was largely taken up by hospital finances and the value of Korean doctors as assistants. It was pretty generally conceded that no matter how difficult the financial situation the Korean assistant not only was of great assistance as a practitioner but could as a rule earn more than his salary. No one once having had a Korean assistant would willingly do without one. Another afternoon was given over to a visit to the Women's Medical Training Institute where, after seeing the school, the members were served with refreshments. This institute is the product of the dreams of Dr. Rosetta Hall of this city.



Station Brevities

Chairyung Station Notes

Of the twenty seven women in the fall term of the Higher Bible School in Pyengyang, two are from Whanghai, one a Bible Institute graduate, the other an Academy graduate. The school has succeeded in getting permission for noon meetings in a rubber shoe factory, and the students do some street preaching one night a week and carry on a night school. Three women have been prepared to enter the Bible Institute in this latter venture. With such training in service, the cause of Christ ought to prosper.

Years ago, before there were missionaries in Chairyung, a mother prayed and fasted until her son finally consented to attend a Bible class in Pyengyang. He became a Christian as the result of the class and is now one of our two Chairyung men doing good work away up in Manchuria, recently walking thirteen miles in to Presbytery. From what we have heard of rough, frozen roads, this would not be a pleasure hike but a task made possible only through prayer such as his mother offered when he walked to Pyengyang for Bible Class.

Do you remember the one, and only one, new convert, made by a young missionary out at Anak Hot Springs last year? Well, he didn't stick, as he was a saloon keeper, and the devil would work hard to hold such a good henchman. But now there are twenty one new believers in that small village and fourteen of them passed the best examinations for the catechuminate ever heard by the pastor. Perhaps it was the missionary's long night tramp over the hills to bring this one prospect in to the meeting when he failed to appear as he had promised, that set the local Christians to work for their own.

Chinese, Japanese and Korean patients all crowded together in two small wards with little language in common, but they seem to be one in spirit and the hospital staff is learning new words in other tongues in order to serve. Some friends brought in ten dollars to apply on the bill of a Chinese who had died, as they were grateful for the care he received in his last extremity.

Chairyung Conquests

Down in Pyengsan County (which in a sense is our "Mountain White" district) a wealthy widow bought a

sewing machine for a poor widow friend. The poor widow became a Christian and the wealthy widow, visiting the large town where she worked, was interested enough to get a song book. This she took home and first read the songs to her neighbors and then, to add more interest, set them to music of her own composition. (The ordinary hymnal has no music and no untrained Korean could read our music anyway). Then she secured a New Testament and added the reading of that to her neighbors' instruction. By the time thanksgiving services were held in the Hot Springs where the Home Mission Pastor supported by the Whanghai Missionary Society lives, eleven of her cronies were ready to walk the long distance to meet the Christians and invite the pastor to visit them and start a church. He returned with them and held services in the wealthy widow's home and the group gave money to buy a six kan house for a church. A kan is eight feet square so a six kan house is small, and such houses can be bought cheaply.

Kwang-ju Items

The Bible Institute for Men and the Ten day Bible Class for Men in January and February were well attended. Three men graduated from the ten year course in the Institute and five from the five year or grammar course.

In the Ten day class four ancient style hats and topknots appeared and one boy with his hair down his back. By the end of the first week three sheepish shaven headed young men took their place with the others but one old man managed to save his topknot for another year.

The boy evidently thought the good right arm of an irate non-Christian father was more to be dreaded than the jeers of his fellow students and so went away with his pigtail.

Dr. McCune led a week of special services for the foreigners of Kwang-ju Station and also spoke several times to Korean congregations.

Mrs. Paisley has had a rather serious operation at Severance but is doing nicely now.

Mr. Swinehart has left America and is on his way back via Palestine. He is undertaking some work for the Gideons and will try to place Bibles in some of the large hotels of the cities along the way.

Preliminary Announcement of the Proposed Missionary Conference at Peitaiho

July 21st to August 10th

At this date it is impossible to announce details with regard to speakers. Every effort will be made to maintain the spiritual atmosphere of former years. Those who wish to spend a holiday where Bible study is emphasized are cordially invited to attend the Conference.

Accommodation in the dormitories is free, table board being charged at the rate of \$ 2.00 (M) per day for adults, children 12 and under \$ 1.00 (M) per day. It is possible to accept a limited number of families with children.

Adults are charged a Registration Fee of \$ 5.00, which includes all ordinary tips for servants, and other incidental expenses.

Good spring beds are provided, but it is essential that all guests bring their complete outfit of bedding including a thin mattress or "pukai" and mosquito net.

It is advisable to bring wash basin, towels and bathing suit.

All applications should include Registration Fee, and be addressed to

Secretary,—Peitaiho Missionary Conference, Chinese Evangelistic Committee, Room 215, Missions Building, 23 Yuen Ming Yuen Road, Shanghai.

The Death of the Rev. A. R. Mackenzie

LLOYD P. HENDERSON

The members of Hingking Station, and the Korean Christians in South Manchuria, have lost a valued friend in the death of the Rev. A. R. Mackenzie of the United Free Church of Scotland Mission. Early in the new year he contracted typhus and passed away on January 20th at his home in Hingking.

Years ago Mr. Mackenzie had served as the representative of the Scottish Mission sent to Korea to confer with Northern Presbyterian missionaries concerning the establishment of a joint station of the two missions in Hingking, Manchuria, and was known personally to a number of Korea missionaries. When the decision was made, he and his colleague, Dr. A. R. Leggate, with their families moved to Hingking in 1920 to begin work here. Although Mr. Mackenzie's ministry was to the Chinese, he had won the love and respect of the Koreans by many acts of kindness, and this regard was evidenced in the number who attended the memorial service held in the Hingking Hospital before the body was taken to Mukden for interment. We in the Korea Mission greatly appreciated Mr. Mackenzie's sympathetic interest, and helpful mediation in negotiations with the Chinese. His departure means the loss of a consecrated minister, and leaves a vacancy in the work he loved and in this small station which cannot be easily filled.

Notes and Personals

Northern Presbyterian Mission

Left on furlough

Dr. Z. Bercovitze and family, Andong.
Miss A. L. Reist, Pyengyang.
Dr. W. C. Erdman, Pyengyang (Sick-leave).
Dr. J. W. Hirst and Children.
Miss Switzer, Taiku, (Sick-leave).
Miss C. Hedburg, Taiku.

Northern Methodist Mission

Birth

To Dr. and Mrs. S. E. McManus, Wonju, a daughter
Martha Ellen, on March 16th.

Returned from furlough

Rev. and Mrs. E. M. Cable and niece.

Left on furlough

Rev. and Mrs. C. C. Amendt, Kongju.

Southern Presbyterian Mission

Birth

To Rev. and Mrs. B. A. Cumming, a daughter,
Laura Virginia on March 5th.

Death

Rev. L. B. Tate at Key West, Florida.

Southern Methodist Mission

Left on Sick Leave

Miss Tinsley, Seoul.

Returned from furlough

Rev. and Mrs. J. L. Gerdine and children, Seoul.

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A Beautiful Bluff Lot at Sorai Beach. Buy promptly, send your plan to MR. McMURTRIE, and he will have your cottage ready for occupancy by July. For terms apply to W. D. REYNOLDS, Pyengyang.

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The Chosen Government Railways, in co-operation with the South Manchuria Railway Company, operate the FAST, WELL-EQUIPPED TRAINS between Fusan and Mukden without change of cars at Antung. The first class fare is seven sen a mile, and second and third class fares are proportionately less, thus rendering quick and comfortable service at a reasonable cost.

STOP-OVER PRIVILEGES are liberal and the passenger may stop to see the principal towns of historic and economic interest along the railway line:— Fusan, Taiyku, Taiden, Keijo, Kaijo, Heijo, and Shingishu.

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